DOCUMENT RESUME

ED 377 143 SP 035 516

AUTHOR Villar, Luis M.; And Others
TITLE The Teacher as a Reflective Practitioner in a School Cooperative Culture.
PUB DATE 94
NOTE 15p.; Paper presented at the Annual Meeting of the American Educational Research Association (New Orleans, LA, April 4-8, 1994).
PUB TYPE Speeches/Conference Papers (150) -- Reports - Research/Technical (143)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Case Studies; Classroom Techniques; *Curriculum; Educational Change; *Educational Cooperation; Educational Environment; Elementary School Teachers; Elementary Secondary Education; Foreign Countries; Preschool Education; Professional Development; *Reflective Teaching; Secondary School Teachers; *Teacher Role; *Teaching Methods; Theory Practice Relationship
IDENTIFIERS *School Culture; Spain

ABSTRACT

This study describes characteristics of reflective practical teaching, interprets the value of intellectualizing teaching by teachers, and summarizes a successful teaching/learning research process in the context of a large urban school in Spain. Data were gathered through review of curriculum documents and observations, interviews, and written reflections of 29 teachers. Findings are summarized in three major dimensions: the school as the institutional framework of change; the instructional dimension, which offers case studies of the visions, voices, and epistemological versions of the work design and life in the classrooms; and the curricular dimension, which involved matrices of practical reasoning and the personal, intuitive, and improved knowledge of teachers. Two main hypotheses were verified: (1) teachers' pedagogical practical knowledge, individually considered, showed some evidence of the diversity and multiplicity of their implicit theories to design instructional action; and (2) teachers' "grounded theories" also denoted and supported the idea that their reflective teaching was related to a cooperative school culture. (Contains 35 references.) (JDD)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

THE TEACHER AS A REFLECTIVE PRACTITIONER IN A SCHOOL COOPERATIVE CULTURE

ED 377 143

Luis M. Villar (Director)
Pedro de Vicente
Antonio Bolívar
Enriqueta Molina
M. José León
M. Jesús Gallego
Cristina Moral
Manuel Fernández
M. Carmen López
Salvio Rodríguez

Universities of Sevilla and Granada (Spain)

"PERMISSION TO REPRODUCE THIS MATERIAL IN **OTHER THAN PAPER COPY** HAS BEEN GRANTED BY

L Villar

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)"

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

- ☐ This document has been reproduced as received from the person or organization originating it.
- ☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Paper presented at the Symposium "Educational Reform in Spain: Changing Curriculum, Teaching and Teacher Education" of the A.E.R.A., New Orleans, 1994.

SP 035 516

BEST COPY AVAILABLE

Practical Theories of Teaching, Media, and Classroom Management

James D. Swartz

Richard Rorty's idea of solidarity involves clinging to our own ethnocentrism to understand differences between right and wrong, good and bad. Solidarity provides a basis for commitment expressed through action but also provides a basis for maintaining the conversation about how to define and redefine our actions. We hope to find this tension within schools (Taba, 1962; Zais, 1976). Schools are responsible for passing on the status quo while introducing methods for changing the status quo. Praxis, or theory governed action, can reflect the building and rebuilding of society in general and schools in particular. The focus of this paper is to understand teachers' practical theories of teaching and how individual teachers participate in a social solidarity. One example of the relationship between solidarity and practical theories of teaching is the connection between media and classroom management which will explained in the final section of the paper.

Richard Rorty's Solidarity

Rorty sees solidarity as a social solidarity that holds people together and defines them as a group. He believes that we must honor our own ethnocentrism as a starting place for social criticism and the establishment of pluralism (Rorty, 1991, p. 29). For the purposes of this paper pluralism is defined as the idea that different ethnic, racial, religious, and otherwise dissimilar groups can maintain their own individuality while contributing to a recognizable whole. An example might be a Ukrainian community in Canada. Ukrainian people participate in a cultural mosaic that people refer to as Canada. The Ukrainian community may maintain its own religion, language, and customs, but also participates in Canadian politics and pays Canadian taxes. There is an exchange between greater Canada and the culturally diverse communities of Canada. Rorty (1991) put it this way:

> This sort of ethnocentrism is, we pragmatists think, inevitable and unobjectionable. It amounts to little more than the claim that people can rationally change their beliefs and desires only by holding most of those beliefs and desires constant - even though we can never say in advance just which are to be changed and which retained intact. ("Rationally" here means that one can give a retrospective account of why one changed -- how one invoked old beliefs or desires in justification of the new one -- rather

> than having to say, helplessly, "it just happened; somehow I got converted.") We cannot leap outside our Western social democratic skins when we encounter another culture, and we should not try. All we should try to do is to get inside the inhabitants of that culture long enough to get some idea of how we look to them, and whether they have any ideas we can use. That is also all they can be expected to do on encountering us. If members of the other culture protest that his expectation of tolerant reciprocity is a provincial Western one, we can only shrug our shoulders and reply that we have to work by our own lights, even as they do, for there is no supercultural observation platform to which we might repair. The only common ground on which we can get together is that defined by the overlap between their communal beliefs and desires and our own (pp. 212-213).

In a pluralistic society citizens should be loyal to the larger transcending good of all constituent communities (Rorty, 1991, p. 45). Rationality rather than "objective truth" would preserve a pluralistic society and insure its improvement. The duty of each citizen is to be a cultural critic. As Richard Bernstein (1983) observed when writing about the work of Rorty:

> We must appreciate the extent to which our sense of community is threatened . . . by the faulty epistemological doctrines that fill our heads. The moral task of the philosopher or cultural critic is to defend the openness of human conversation against all those temptations and real threats that seek closure (p. 205).

Rationality is maintained through constant and open conversation while objective truth is created when a conversation is closed. Rationality is maintained through participation in the conversation. Objective truth is maintained through surveillance of conformity to established knowledge. Rationality is a method of creating and constructing truth. Objective truth is a means of enforcing what has already been established.

Practical theories of teaching, mentioned earlier, are theories constructed from the act of teaching and from the solidarity of practitioners. Solidarity and practical theories of teaching are interlocking concepts.

Practical Theories of Teaching

Practical theories of teaching are derived from confronting the practical problems of the act of teaching. Practical problems are solved through a process that Reid called deliberation or practical reasoning. "It is an intricate and skilled intellectual and social process whereby, individually or collectively, we identify the questions to which we must respond, establish ground for deciding on answers, and then choose among the available solutions" (Reid, 1978, p. 43). Deliberative questions have at least seven features:

> 1) Unlike theoretical or academic questions, practical questions, which are the subject of deliberation, must be answered. In fact, to do nothing is an answer to a practical question.
> 2) . . .The grounds on which decisions should be made are uncertain.
> 3) . . .In answering practical questions, we always take some existing state into account.
> 4) . . .Each question is in some way unique, belonging to a specific time and context, the particulars of which we can never exhaustively describe.
> 5) . . .Our question will certainly compel us to adjudicate between competing goals and values.
> 6) . . .We can never predict the outcome of the particular solution we choose, still less know what outcome would have been had we made a different choice.
> 7) . . .The grounds on which we decide to answer a practical question in a particular way are not grounds that point to desirability of the action chosen as an act in itself, but grounds that lead us to suppose that the action will result in some desirable state of affairs (Reid, 1979, pp. 188-189).

Reid lists uncertain grounds, a current existing state, uniqueness of time and context, particulars which can never be exhaustively described, competing goals and values, unpredictable outcomes and an emphasis on intent as qualities of deliberative questions. "Deliberation" or "practical reasoning," "is an intricate and skilled intellectual and social process" which suggests an active teacher instead of a passive one. Reid's deliberative decisions suggest that teachers make judgments and carry out decisions in uncertain, changing and complex environments. Perhaps solidarity is an accurate model of the environment in which teaching takes place. Practical decisions are made within a

changing set of circumstances where knowledge must be constructed to match the people, place, and situation (local context) that teachers face. Teachers do not operate in a vacuum. They operate within a specific solidarity (Willis, 1977; Anyon, 1981).

Practical theories of teaching are defined by Sanders and McCutcheon (1986, p. 54): "Practical theories of teaching are the conceptual structures and visions that provide teachers with reasons for acting as they do, and for choosing the teaching activities and curriculum materials they choose in order to be effective." Practical theories are value laden and contextually bound. They are individualistic and particularistic (Sanders and McCutcheon, 1986). Practical theories of teaching are individualistic in that they are tied to the value set of a particular teacher and his or her solidarity. They are particularistic because they are tied to a set of choices about specific people, in a specific place, and under a specific situation.

Ross, Cornett and McCutcheon (1992) state clearly that:

> Teaching is practical work carried out in the socially constructed, complex, and institutionalized world of schooling, which shapes teachers' actions and gives context to their meaning. As a result, teachers could not begin to practice without some knowledge of the context of their practice and some ideas about what can and should be done in those circumstances. In this sense, teachers are guided by personal, practical theories that structure their activities and guide them in decision making (p. 3).

Because teaching is individualistic and particularistic, practical theories of teaching differ from teacher to teacher and from context to context. McCutcheon (1992, p. 191) makes this very point: "Because these experiences and the meanings individuals make of them differ, teachers' theories of practice differ. Theories of action also differ because of differences in the context of teaching."

How does the articulation between practice and solidarity operate? As you may remember from the quote above, Rorty refers to himself as a pragmatist. Dewey's pragmatism owes a debt to the ideas of George Herbert Mead (Miller, 1973) and Rorty claims a great debt to Dewey. It was Dewey who brought Mead to the University of Chicago and it was Dewey who convinced Mead to become the first editor of the Elementary School Teacher. This association was reflected in several ideas that are

important to both Dewey, Mead, and to the notion of solidarity as brought forward by Rorty.

George Herbert Mead worked in an era when there was much discussion about stimulus and response. Both Dewey and Mead had reservations about the notion. Mead believed there was something very significant that occurred between stimulus and response - manipulation. Manipulation was the act that Mead thought made us human (Miller, 1973). Possibly the most significant idea associated with manipulation was rehearsal. Rehearsal occurs through the three tenses: past, present, and future. It is sometimes a tacit exercise and at other times a very conscious event. Many of us have rehearsed what we were going to say to our spouse or boss before we actually said it. This is a form of rehearsal. Our past is our solidarity. We draw upon the lexicon of verbal and non-verbal symbols and their meanings as a reference for an appropriate response to an event. The present is the current context (people, place, situation) that we are faced with. We reference our past to make sense of the present. The final step in rehearsal is to formulate a response to the present situation which will produce a favorable or appropriate response from another person. We rehearse the present situation in terms of past experience in order to construct an appropriate symbol or set of symbols for eliciting a desired response from another person. This is a skeleton explanation of Mead's symbolic interaction. The interaction between symbols and symbol users across three tenses in order to gain a hoped for outcome is the basis for symbolic interaction and is possibly one (of many) fundamental components of how people build practical theories of teaching. Symbolic interaction is the process of trying out practical strategies for achieving the things we want to do. Symbolic interaction is a part of experience. Teaching is an experience. Symbolic interaction is a way of understanding experience by trying things out and keeping the successful routines. Practical theories of teaching are very similar to symbolic interaction. While rehearsal is a way of facing specific events, practical theories of teaching help teachers face and organize large blocks of experience. What can be learned from this admittedly simple explanation of symbolic interaction is how solidarity and practical theories of teaching are interlocking concepts. One of the first questions a teachers seems to ask is how do I engage the interests and activities of these children, in this school room, under these conditions in order to provide an adequate opportunity for them to learn. An answer to this question demands rehearsal and the use of practical theories of teaching. Rehearsal and practical theories of teaching both call upon a teacher's solidarity to solve practical problems. At times, they may be indistinguishable.

BEST COPY AVAILABLE

I agree with Kenneth Bruffee that: "Knowledge in this view is not something that the mind discovers and refines. Knowledge is something generated, established, and maintained by a community of knowledgeable peers" (Bruffee, 1985, p. 231). Knowledge communities, as represented by Bruffee's remarks, are similar to Mead's symbolic interaction in several ways. Knowledge communities appear to constitute a type of shared perspectives or attitudes about social action which allow communication to occur within a common moral or generalized other. Teachers seem to operate from knowledge communities.

Robert Yinger (1980) talked about how teachers use rehearsal to organize and expedite the tasks associated with teaching. His research reveals how rehearsal assists in the formulation of practical theories of teaching during planning. Although teacher planning is only one stage where practical theories of teaching occur, his explanations offer a clear view of how solidarity and teacher planning are interwoven.

When teachers begin to plan they generally start with an idea for an activity and then move to the process of planning (Clark & Yinger, 1980).

Yinger (1979, 1980) identified planning for instructional activities and the use of teaching routines as two central aspects of teacher planning. According to Yinger (1979), instructional activities served as the basic structure for most planning and nearly all class interaction and action which took place within the boundaries of an activity during his research studies. Routines were mechanisms that a teacher used to establish and regulate activities and to simplify planning (Yinger, 1980). Yinger (1980) identified four types of routines. Activity routines governed or controlled instructional activities. Instructional routines were "methods and procedures" (Yinger, 1980, p. 112) designed to execute instruction. Management routines controlled and coordinated classroom organization. Executive planning routines were "established thought patterns set off by specific planning tasks; these routines result from the teacher's experience in many similar situations" (Yinger, 1980, p. 112). Routines helped to reduce the time required for planning by simplifying the planning process. They also increased the teacher's predictability for students.

Routines also point to the various contexts in which the planning phase of practical theories of teaching are embedded (Clark & Yinger, 1980). The psychological context

might include a teacher's implicit theories, beliefs and values about teaching and learning. The ecological context "includes all of the resources, external circumstances, administrative requirements and the like that limit, facilitate and shape teacher and student thought and action" (Clark & Yinger, 1980, p. 8). The social context involves the interaction specific to the classroom group and the relationship of the classroom group to other or larger groups. For example, the psychological context might be represented, for the most part, by executive planning routines. Instructional and activity routines could be seriously influenced through the ecological context as well as the social and psychological contexts. The social context might best be represented by management routines.

Yinger (1979, 1980) presents a model for teacher planning. Part of his model deals with problem formulation and solution which I interpret as rehearsal or formation of practical theories of teaching. During Yinger's research, how were instructional teaching routines changed? What happened when the normal structure for instructional activities became problematic? The part of Yinger's model labeled "problem formulation and solution" addressed these questions.

Problem formulation is a critical part of practical theories of teaching. According to Yinger (1980), the process of facing anomalies or problems in teacher planning has two main features. First, the process is serial. Each problem is considered on its own merits, i.e., by itself. Second, the process has a temporal nature. Each problem takes a certain amount of time for elaboration, investigation and adaptation. Elaboration, investigation and adaptation are phases of the problem formulation and solution cycle. Yinger describes elaboration as the construction phase of the cycle. He states that elaboration reveals the details and subproblems of the planning problem in two ways. Elaboration combines the reconstruction of past experience or routines with new experience not yet part of present routines. The teacher then drafts a tentative solution to the problem and the elaboration phase is complete. Next, investigation begins. The investigation phase also has two parts. First, workability of the tentative solution developed during elaboration is examined. Then the tentative solution is tried out. Trying out involves a goal oriented test of the proposed solution of the planning problem. For the teacher in Yinger's (1980) study, trying out was a mental rehearsal of how the solution might function in context. Finally, an adaptation phase occurs. Adaptation brings the total planning problem into perspective. Any subproblems or details are synthesized back to the larger context. Adaptation involves the integration of what has preceded the cycle

with what will follow the problem formulation and solution cycle. Subsequently, the solution is implemented and evaluated to determine if the solution matches the anticipations and the aspirations that caused the teacher to view the problem as a problem. If the solution receives favorable reviews by the teacher, the adaptation becomes integrated into existing planning routines. Change has occurred in the overall routinization (Yinger, 1980). I find the processes of change that Yinger has explained to be quite similar to the process of manipulation/rehearsal. Yinger offers a good explanation of how rehearsal applies to the teachers' work of solving practical problems through the use and construction of practical theories of teaching.

Media and Classroom Management

In the first paragraph of this paper, I alluded to media and classroom management as one example of the relationship between solidarity and practical theories of teaching. I intend to pursue the example now.

McCutcheon (1992) gave several examples of practical theories of teaching related to media. She quoted a student, Samuel:

> Because of the information explosion, instruction needs to center more on the process of learning itself than on subject content. Students need to learn to locate information in order to become independent learners.

The implication is that an information explosion exists and students need to gain control over it. The connection may be based on bringing children in touch with an emerging knowledge community as managers of knowledge rather than as knowledge makers. Or the implication may be that a new knowledge community exists that may help children to construct novel combinations of information as knowledge makers. What ever the implication, there may be ramifications for classroom management. If students are learning knowledge beyond their own solidarity, how can they use it? McCutcheon also quoted a drama student named Claude:

> When you have exciting things going on, like improvisational drama about problems the kids typically face (role playing), they get so involved that I never have discipline problems. When the biggest arguments are over

> who gets to play the different roles, I figure I don't have these problems, and its because the kids are too excited about class to think of disrupting it.

For Claude, the key to good discipline is to have an interesting curriculum and activities that allow students to construct their own knowledge. Claude has something in common with one of my colleagues. Claude teaches by using drama. My colleague, Dr. Bruce Smith, uses media that allow him to stimulate the "moral imagination" of his students. He team teaches with media. That is, he lets media make a point which he discusses. Dr. Smith and Claude understand the relationship between teaching activities and practical theories, and classroom management. Claude uses drama as an activity. Bruce Smith uses motion pictures as an activity. In both cases the activities are consistent with the teacher's practical theory of teaching. The difference is that Claude uses improvisational drama and Bruce uses media produced outside the room. He used media produced outside of the immediate solidarity in which he is involved. He is team teaching with someone else - the producer of the motion picture. How does this effect classroom management and how is the practice consistent with Bruce's practical theories of teaching? And what about Samuel (the first student) who faces the information explosion? Samuel has to answer the same question as Claude and Bruce. "What do these teaching activities have to do with my students, in this classroom, under these conditions?" If there is no connection between the solidarity of students and classroom activities, perhaps new rehearsals will be called for and changes in practical theories of teaching will have to be tried out. In this case, the teacher's practical theories of teaching must adjust to the student.

Dr. Smith (1994) talks about his practical theories of teaching in a forthcoming book chapter:

> . . . I believe that a major part of teaching the social curriculum of classrooms involves a redirection of our efforts from achieving outcomes for oneself (self-actualization, an "A," a reward, etc., for students or control of the classroom, self-actualization, getting done with a unit, etc., for teachers) to helping something or someone -- a cause which is greater than oneself (p. 5).

Later he states:

> Our major problem as teachers is that we have been socialized to believe that we must bribe, entice, punish, and in other ways "get" selfish students to act in these ways instead of realizing that we could instead merely assist these students to awaken and develop the social and prosocial skills and dispositions that are already within them (p. 19).

In fact, he uses the movie Awakenings to demonstrate to his students how caring can bring about this goal. Smith makes a specific reference to media in the following statement.

> I believe that the focus of both the academic and social curricula of schools should be on stories, whether it is students casually talking about each other's life as they complete a project together, or listening to each other in a classroom meeting as they try to solve a classroom behavior problem, or cooperatively learning about World War II, or watching and discussing the popular movie The Mighty Ducks on a rainy day, or reading and discussing the book Of Mice and Men. Done with moral reflection, these stories could awaken and nourish the moral imagination of teachers and students to assist their social, moral, and intellectual development and provide moral models and guidance of living a good, just, and moral life (p. 42).

There is something significant in Dr. Smith's idea about classroom discipline. Studies tend to indicate (Taylor, 1981; Denny & Swartz, 1994) that classroom discipline is easier when media is used. If there is truth in the findings of these studies, it may be because teachers select media that are relevant to their solidarity and their practical theories of teaching. What may be of more importance is that media and classroom discipline are related in a similar fashion as solidarity and practical theories of teaching. Media are usually the embodiment of a solidarity and classroom discipline embodies practical theories of teaching. If we examine symbolic interaction, we notice that during rehearsal we have the key to transcending ourselves. By connecting to a larger self or generalized other, we can transcend our own experience and participate in the construction of a community knowledge. By teaching this to our students, we involve children in their own solidarity in very personal ways. In other words, the construction of a shared definition for social action seems important to social control. In his lectures on the philosophy of education, Mead pointed out that social objects, such as attitudes and

patterns of behavior, were social constructs which the individual himself helped to define. It was for Mead the function of the school and its curriculum to teach the child to construct these objects:

> The child on the other hand is not only taught to react properly, but also to construct the object toward which he acts e.g., to recognize the money of another, as belonging to, as the "property" of another. Thus the child learns why he acts, why he does not, etc. There is with the child a conscious construction of the object as of "property" (Miller, 1973, p. 14).

For a child, "property" may become a unique definition but social control may occur when the child undergoes the rehearsal or reflexivity mentioned earlier. Under this sort of curriculum, the child defines property instead of memorizing a definition. The child fashions a definition through symbolic interaction.

"In effect, then, social control for Mead involved the individual in a process of defining and constructing certain aspects of social reality, specifically the attitudes and patterns of behavior he would adhere to as a member of society" (Franklin, 1975, p. 13). If Mead's ideas have merit, then it may be possible to view teachers as people who use rehearsal to fashion practical theories of teaching within a solidarity of which students are an active part.

All shared experiences are derived from our own solidarity. Media may make classroom management easier because it involves students in the creation or recreation of their own solidarity. Teachers transcend their own ideas and gratification by developing practical theories of teaching that function not only in an individualistic fashion but also in a particularistic fashion. Teachers learn by trying things out as Yinger described. Students may learn in much the same way. When teachers select media that "work" they are talking about working within a specific context. Teachers are, in effect, making a connection between the solidarity of students, their own solidarity, and their customized practical theories of teaching. By choosing media consistent with these three factors, effective classroom management may follow. Therefore, media and classroom management are examples of the interaction between a teacher's solidarity and practical theories of teaching. They are interlocked through the active construction of knowledge to solve practical problems of teaching.

References

Anyon, J. (1981). Social class and school knowledge. Curriculum Inquiry, 1(1), 3-41.

Bernstein, R. J. (1983). Beyond Objectivism and Relativism. Philadelphia, PA: Univ. of Pennsylvania Press.

Bruffee, K. A. (1986, December). Social construction, language, and the authority of knowledge: a bibliographical essay. College English, 48(8), 773-790.

Clark & Yinger (1980). The hidden world of teaching. Eric Document. ED. 191 844, pp. 1-35.

Denny, G. & Swartz, J. D. A national survey of teacher selection of media. In Press.

McCutcheron, G. (1992). Facilitating Teacher Personal Theorizing. In Ross, E. W., Cornett, J., & McCutcheon, G. (Eds.) Teacher Personal Theorizing: Connecting Curriculum Practice, Theory, and Research. Albany, New York: State University of New York Press.

Miller (1973). George Herber Mead: Self Language and the World. Chicago, Illinois: University of Chiago Press.

Reid, W. A. (1978). Thinking About the Curriculum. London, England: Routledge & Kegan Paul.

Reid, W. A. (1979). Practical reasoning and curriculum theory: In search of a new paradigm. Curriulum Inquiry, 9(3), 187-207.

Rorty, R. (1991). Objectivity, Relativism, and Truth. New York: Cambridge University Press.

Ross, E. W., Cornett, J., & McCutcheon, G. (1992). Teacher personal theorizing and research on curriculum and teaching. In Ross, E. W., Cornett, J., & McCutcheon, G. (Eds.) Teacher Personal Theorizing: Connecting Curriculum Practice, Theory, and Research. Albany, New York: State University of New York Press.

Sanders, D. P., & McCutcheon, G. (1986). The development of practical theories of teaching. Journal of Curriculum and Supervision, 2(1), 50-67.

Smith, B. (1994). Transcending Classroom Management: Assisting the Development of Caring, Responsibility, and Community in the Middle School Classroom. In Press.

Taba, H. (1962). Curriculum Development. New York: Harcourt, Brace & World Inc.

Taylor, W. D. (1981). Teachers and materials: the selection process. In Secondary School Video: A Facilitator's Guide. Bloomington, IN: Agency for Instructional Television, E-3-8.

Willis, P. (1977). Learning to Labor. New York: Columbia Univ. Press.

Yinger, R. J. (1979). Routines in teacher planning. Theory Into Practice, 8(3), 163-169.

Yinger, R. J. (1980). A study of teacher planning. Elementary School Journal, 80, 107-125.

Zais, R.S. (1976). Curriculum: Principles and Foundations. New York: Harper & Row.